

Order of Nine Angles

Sinister Tarot

**Emanations: Major Arcana
and
Minor Arcana - Court Cards**

By

Christos Beest



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Foreword on the Sinister Tarot
as found in:

Dark Pathworkings

ONA

One of the initial tasks along the Sinister Path is the Magickal technique known commonly as Pathworking. Essentially this technique is a fundamental to the beginnings of Magickal development.

When working with the Sinister Tarot the Initiate may notice that some workings are far more intense than others. Combined with this intensity is the feeling that the characters and scenery within the image have actually come to life themselves. That is, they suddenly have a life of their own, a life that is no longer restricted by the consciousness of the individual, but suddenly becomes distinctive and objective from that consciousness. It is within these deeper forms of Pathworking that genuine Initiation begins to take place, for it should be noted that the Rite of Initiation does not always bring a complete transformation, but rather is only a beginning.

Two forms of Pathworking can generally be distinguished by the degree of control that the Sinister Pathworker has over the energies/images. In a lesser form of Pathworking the direction of the energies is controlled purely by the individuals imagination, that is for example, the Initiate visualises the Moon Goddess, imagining that she begins to talk, perhaps in a strange and deep ethereal voice, one that is imbued with the acausal nature of the Being She symbolises but which many believe to be purely a dead hunk of rock...

The working here is directed purely by ones imagination. However a deeper state of Pathworking, one which usually only comes when the Initiate has been continually working with the images themselves, is when the Beings within the Cards themselves become alive and imbued, not with the energy of the individuals imagination, for this is itself only a means to work with the energies, but rather, become alive of themselves expressing Their own nature and energy, that which is both within and without, that which is the acausal.

Another aspect of this degree of difference between the objective and subjective status of the Being with which the Dark Tradition works is expressed in the Dark Pathways themselves. These workings further the initial descent into the acausal, one which may itself be tentative and misunderstood.

As is stated in other Order mss, it is by practical experience that the Sinister Initiate discerns the status of the Dark Gods themselves and this can never really be passed on in writings. For it is often believed that the writings of others can bring wisdom and enlightenment by themselves, yet this also is an illusion of the Abyss. It is quite correct to assume that the writings of others may help to guide, but, as has been stated many times before, they are only a guide, not a substitute. It is only through direct personal Invokation that the Dark Gods can be understood.

During the Dark Pathways the Magickian meditates upon the corresponding Tarot image, allowing the energies summoned to manifest, as it will in accordance with the symbolism. However, if a working is truly successful the imagery of the card will serve its purpose by providing a gateway, or perhaps more accurately a vehicle through which the specific Dark God may manifest its Being. Thus working with Atazoth, the Master card itself is soon lost in the vortical Chaos that is emitted from the pictorial representation of the Man of the Abyss. Atazoth then fills the Initiates mind, revealing his being to be far more alien than that of a mere humanoid.

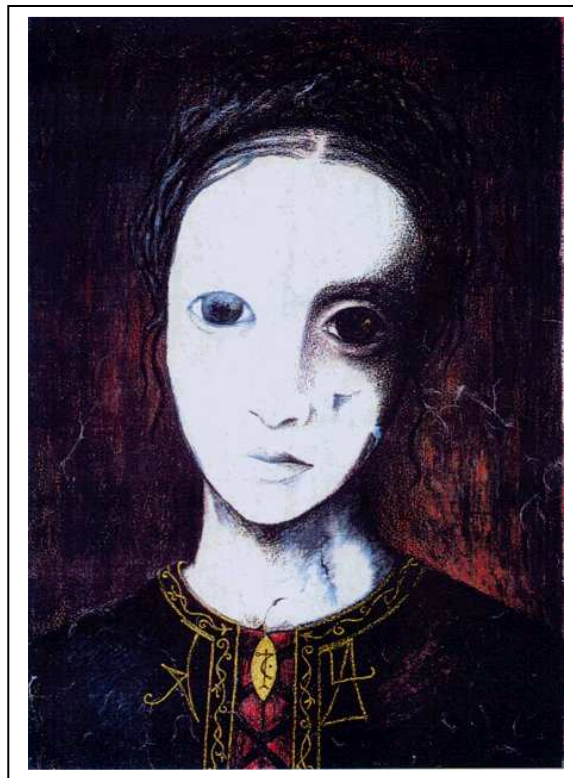
As an expansion upon the existing Dark Pathways techniques I suggest the working as found in these pages.

Sinister Tarot

Emanations: Major Arcana

Moon sphere:

Atu XVIII – The Moon



That which has not yet been confronted within the psyche of the individual; that which is strange, which lies outside the scope of any world view; that which lies within the Dark Pool beneath the Moon and threatens to devour, create madness. A stage which cannot be ignored if further development is sought, requiring a descent to draw out that which is obscure, fearfully hidden: the gateway to the Abyss. A point from which there is no turning back: that which leads to rebirth via death.

Shugara

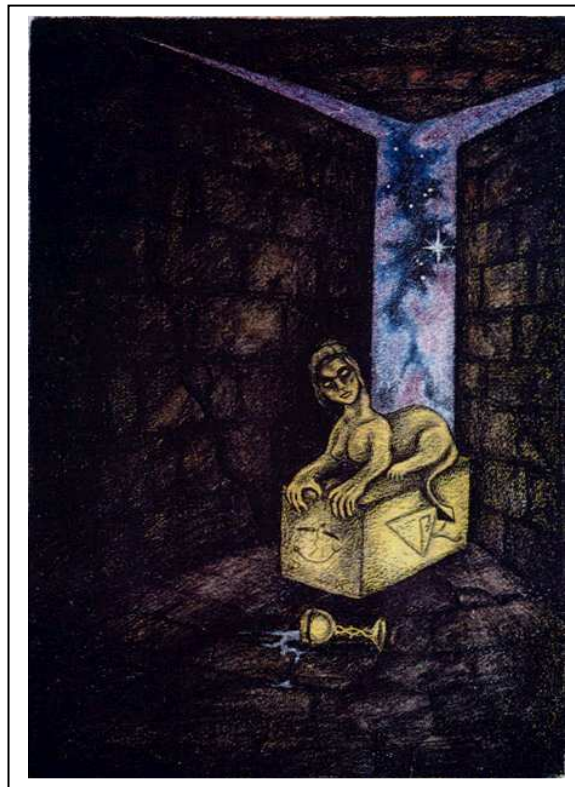
Atu XV – Deofel



Sinister awakening - Nature as it is, raw and unaffected. That primal awareness of the vibrance of life that possesses and creates the 'accuser', that provokes acts that challenge the existence of the 'sacred'. The real meaning of liberation unchained by temporary abstract ideas; the laughter of the savage, wild god. Terror to the uninitiated.

Noctulius

Atu XIII – Death



That which follows hubris; the consequence of attempting to escape that which is ill-fated by Destiny. Personal destruction from self-delusion and the cessation of self-evolution. Energy vortex in the Abyss. The stripping away of the self-image that, if successful, will produce a genuine Master/Mistress; confronting the Chaos within and without.

Nythra

Mercury sphere:

Atu 0 - Physis



The gradual unfolding of nature; the source of Evolution, that which creates Wyrð. The essence behind the appearance of things. Ga wath am: the Power within me is Great.

Ga Wath Am **Atu VIII – Change**



The earthing and spreading of energies. The hard truth of Nature - the dying time of one form to give way and birth to another. A causal form created to act as a focal point/channel for the fulfilment of Wyrð - the beginnings of a practical realisation of strategies and aims. The Sinister Dialectic in action: by its dynamic nature a prelude to - and when realized a creator of - insight.

Nekalah **Atu XVI - War**



Conflict; the clashing of vision and destinies. The attempt by others to wrest away the Destiny of one individual and thus disrupt the greater Wyrd. A clouding of vision that creates doubts, lack of direction, susceptibility to outside forces and possibly, if insight is lost, the renouncing of a quest. The hardship imposed by the consequences of actions, but by the suffering such striving imposes, Wisdom - and Destiny - may be attained. Awareness of those factors - such as other people - that may fulfil Destiny, and the hard practical realities of striving to create this fulfilment. Sadness and wisdom and creativity through loss.

Abatu

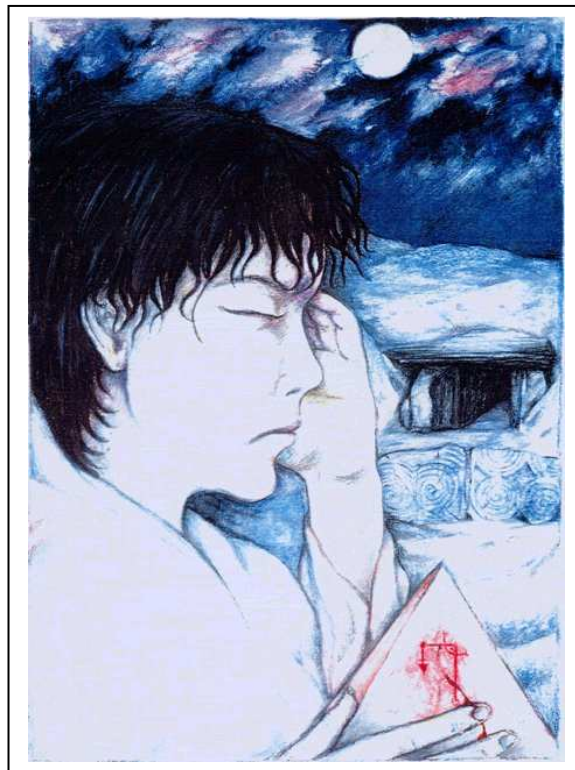
Venus sphere:

Atu VI – The Lovers



The double tetrahedron a nexion created via the union of balancing forces. The sowing of the seed of Change that which may transform and carry evolution beyond the Abyss, and thus beyond 'self-image' - or that which may destroy. The invoking of energies that coerce to create something beyond 'self'.

Karu Samsu **Atu XIV – Hel**



Self-possession; knowledge that allows one to consciously improve/evolve and use natural abilities (or ‘gifts’) - such as sexual charisma - to the advantage of personal Destiny and Wyrð, and to confront and resolve those qualities within character which are detrimental. Self-honesty. In early stages of development, such an individual causes unforeseen disruption and resentment amongst others. Beginnings of that which is re-presented by atu III.

Asoth

Atu XVII – The Star

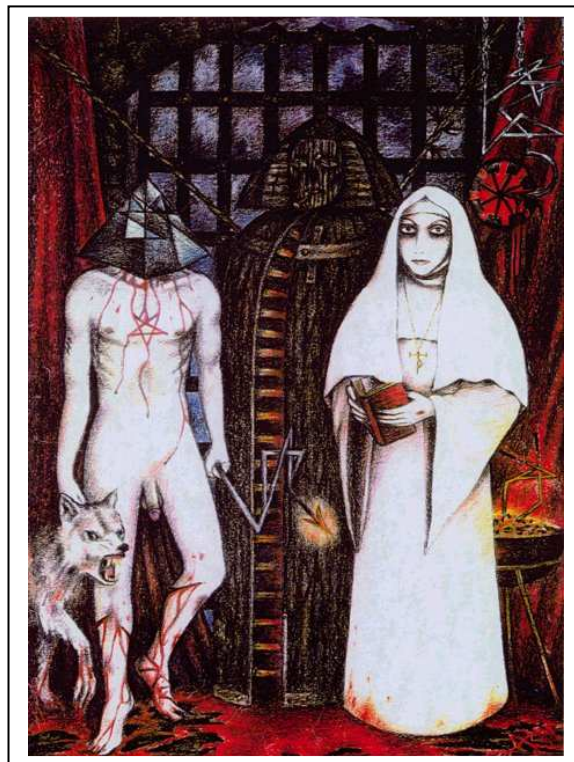


The maturity and bringing to fulfilment of that promise re-presented by atus VI and VIII. Knowledge of identity, of Wyrd and what needs to be done. A coming of age; the seed of Change blossoms. Domination: the successful establishment of a causal structure; a process, the effects of which are irreversible once the cause is triumphant on whatever level. The beginnings of Imperium.

Nemicu

Sun sphere:

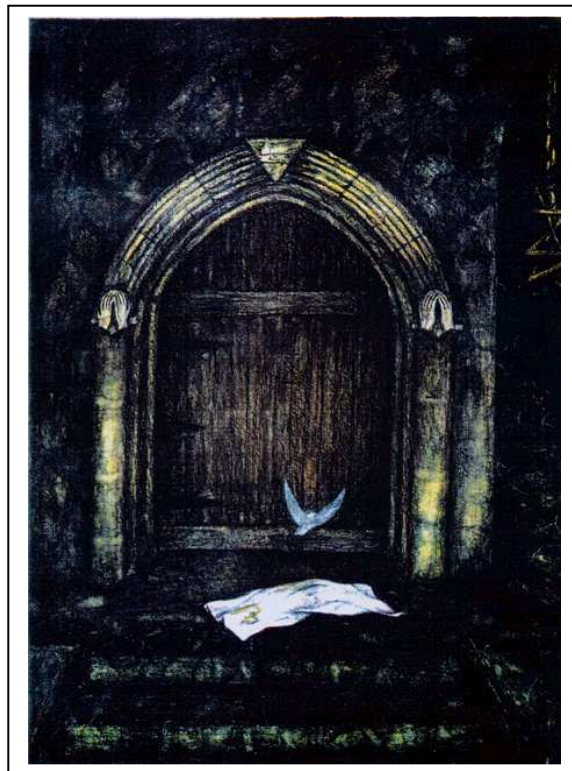
Atu VII – Azoth



The Menstruum - the Sinister aspect implicit within the ‘homogenous metallic water’: the explosive factor in the delicate balancing of life-enhancing elements. Change by adversity – the ‘Accuser’. The brutal realities that threaten to devour the abstract, the romantic. Insight and control via the understanding of the Primal - or destruction by it.

Satanas

Atu XII – Opfer



Entrance/transition to the Lands of the Dark Immortals. The individual becoming that which s/he created - a transferral of consciousness to the acausal to be in essence part of the greater Wyrd. A reverberation across Aeons of the causal acts of an individual, gradually leaving the essence behind the appearance to haunt the psyches of others. The altering of the astral shell; that which ultimately cannot and need not be described. The deliberate removal of that which is detrimental to Wyrd.

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Atu V – The Master



Manipulation - actions based on a knowledge of the Sinister Dialectic as revealed by practical experience: a rational, to some 'cold', observation beyond the stage of Adeptship/Individuation. Control of all the many and varied factors within a situation - in other words, the achievement of a stage in individual evolution that goes beyond the personal, and thus implies the ability to initiate Change on a large-scale, perhaps of a civilisation.

Atazoth

Mars sphere:

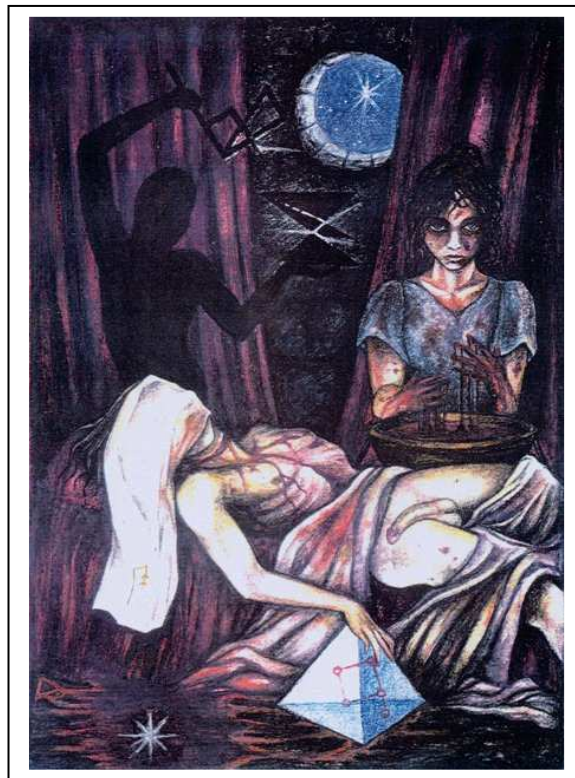
Atu I – The Magickian



Empathy; a flowing with natural forces that are consciously understood. An integration becoming (part of) a greater Wyrd; an awareness that spans Aeons. Actions that prepare the way.

Binan Ath

Atu IV - Lord of the Earth



The nature of the changes in the causal, beyond the actions of those who initiated them; how the acausal relates dynamically to the causal and vice-versa ('Sinister Dialectic'). The flowing of energies according to the greater Wyrð and Destinies of those directly and indirectly involved - thus, the presence of unforeseen factors and the pitfalls implicit in this which may create errors of judgement. The maintaining of an ethos or 'tradition' via 'timeless' acts.

Kthunae

Atu IX - The Hermit



Withdrawal and a revealing; the lying between two stages of alchemical Change. Intimations of the Abyss. The culmination on a personal level of energies created by Change - the surfacing of individual factors hitherto only known on an unconscious level. A process of dis-covery that will lead to insight, (further) knowledge of wyrd; or madness, death.

Sauroctonos
Jupiter sphere:
Atu XI – Desire



Alchemy: the union of two balancing forces that, as a nexion, create Change through Sinister Intent - the energies in action as earthed and affected by that which is re-presented by atus VI, VII and VII.

Lidagon

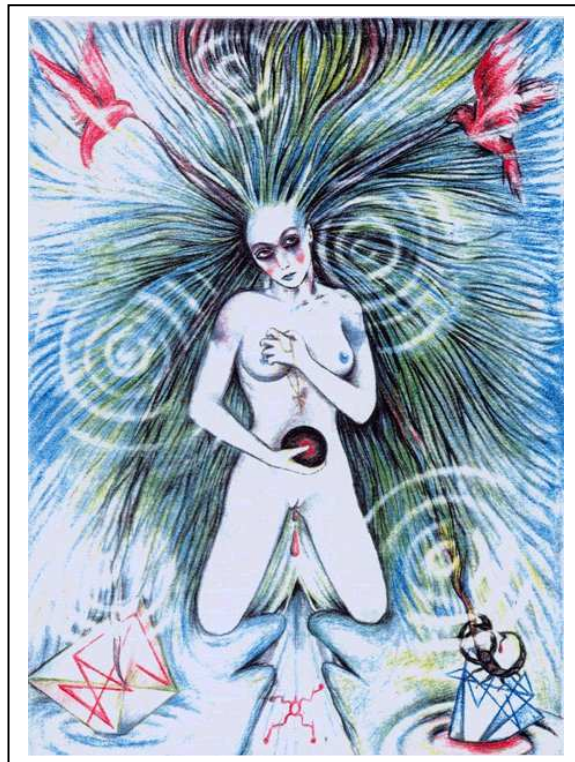
Atu III - Mistress of the Earth



Empathic manipulation (such as ‘enchantment’) to create Change via causal structure - amoral acts that may conventionally be seen as ‘evil’. Actions provoked by unfettered passions and a revelling in the physical pleasures and challenges of life. “Ruthless ambition”. Creativity and Change via destruction - ie. War, culling.

Davcina

Atu II - High Priestess

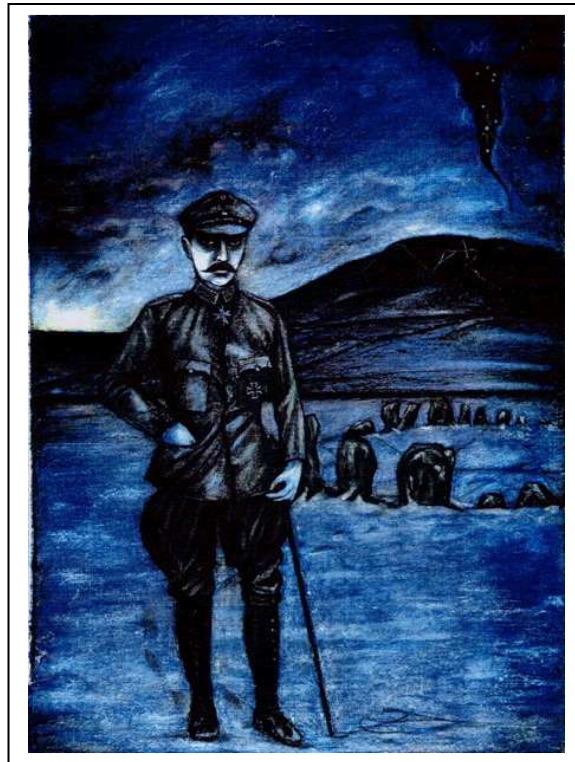


Beyond the Abyss: the crossing over and Initiation (in terms of awareness whilst still partaking of a causal existence) into the Lands of the Dark Immortals. A self-awareness that transcends temporal understanding - becoming the essence; beyond opposites.

Mactoron

Saturn sphere:

Atu X – Wyrð



That which is beyond personal Destiny. That which causes expression of itself via the implementation or provocation of acts which in their design achieve long term aims beyond the causal death of an individual; changing aspects of a society by significant creations and thus changing a whole race of people - fulfilling the destiny or Wyrð of the ethos of a civilisation. Acts that inaugurate a new Aeon. The causal nature that is dictated by the essence of things – ‘fate’ etc.

Azanigin

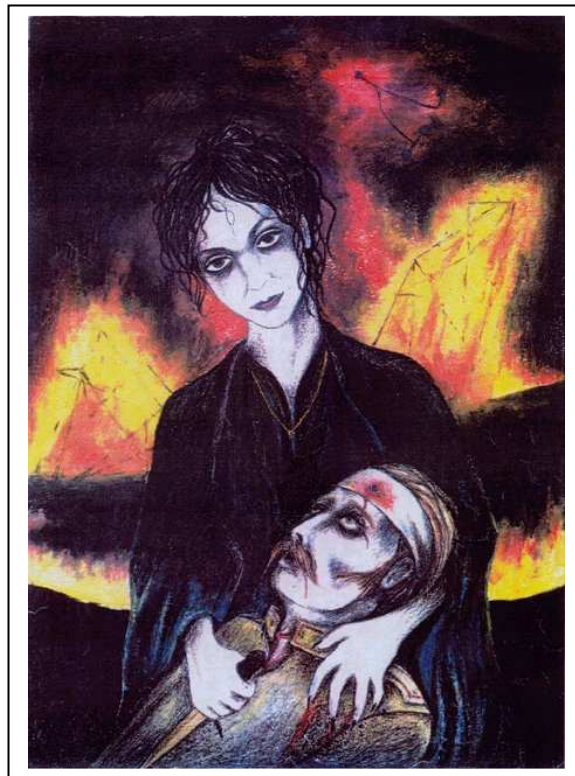
Atu XIX - The Sun



The finding of the Aeon: the height of Imperium – causal structure altered in accordance with long term aims, bearing its own fruits of Change. But these fruits are the final product of a grand age, the final works of the ethos of a race fulfilled. The brink of new possibilities; storm clouds gather with promise of the blood of birth, of the heralding of a Higher associated civilisation. The fulfilling of personal Desires and potential, creating intimations/hauntings of further progression. Dissatisfaction causing aspirations to something 'higher'/beyond – 'reaching for the stars'.

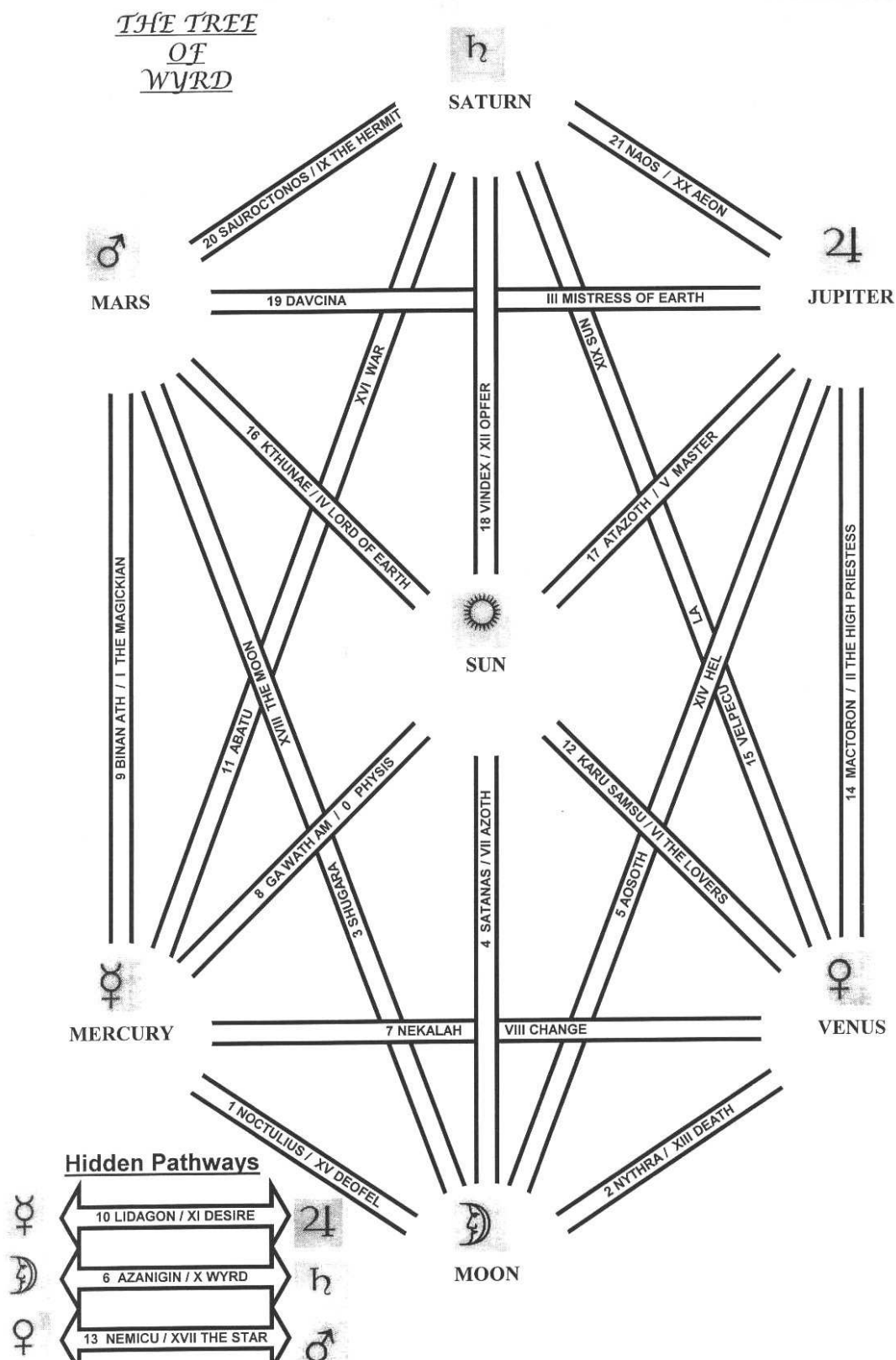
Velpecula

Atu XX - Aeon



A nexion fully opened: greater Wyrð causally fulfilled now dynamically giving expression to new forms of itself via Physis; new challenges, new expressions of a continuing ethos - the Chaos of birth: the Dark Gods returned, shape-shifting, creating new possibilities. An ethos that is alive and evolving, defying all that challenge its vision; to constantly redefine limits, Prometheus-like and insatiable. The cycle of creative evolution. The Aeon of Fire

Naos



Appendix 2:

Pathways of the Tree of Wyrd

(The Dark Gods in relation with the Major Arcana of the Sinister Tarot)

No.	Dark Gods	Pathways	Atu Cards
1	Noctulius	From Moon to Mercury	Atu XV (Deafel)
2	Nythra	From Moon to Venus	Atu XIII (Death)
3	Shugara	From Moon to Mars	Atu XVIII (Moon) ¹
4	Satanas	From Moon to Sun	Atu VII (Azoth)
5	Aosoth	From Moon to Jupiter	Atu XIV (Hel)
6	Azanigin	From Moon to Saturn ²	Atu X (Wyrd)
7	Nekalah	From Mercury to Venus	Atu VIII (Change)
8	Ga Wath Am	From Mercury to Sun	Atu 0 (Physis)
9	Binan Ath	From Mercury to Mars	Atu I (Magickian)
10	Lidagon	From Mercury to Jupiter ³	Atu XI (Desire)
11	Abatu	From Mercury to Saturn	Atu XVI (War)
12	Karu Samsu	From Venus to Sun	Atu VI (Lovers)
13	Nemicu	From Venus to Mars ⁴	Atu XVII (Star)
14	Mactoron	From Venus to Jupiter	Atu II (High Priestess)
15	Velpecula	From Venus to Saturn	Atu XIX (Sun)
16	Kthunae	From Sun to Mars	Atu IV (Lord of Earth)
17	Atazoth	From Sun to Jupiter	Atu V (Master)
18	Vindex	From Sun to Saturn	Atu XII (Opfer)
19	Davcina	From Mars to Jupiter	Atu III (Mistress of Earth)
20	Sauroctonos	From Mars to Saturn	Atu IX (Hermit)
21	Naos	From Jupiter to Saturn	Atu XX (Aeon)

In the Tree of Wyrd there are only twenty-one pathways and twenty-one Sinister Tarot images, the Major Arcana (0 – XX). Thus, each Dark God or Energy together with its linked Atu Card represents a pathway on the Tree of Wyrd, and does not leave anything unconnected as found in the Qabala Tree of Life. It is simpler really and more practical that the Qabala Tree of Life, as essentially the Tree of Wyrd is to be used as a “gateway” to our consciousness. Whereas the Qabala Tree of Life does NOT act as a gateway in the same sense, since it does not help gain insight to the personal psyche adequately.

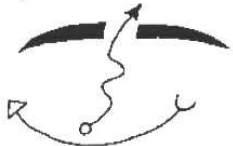
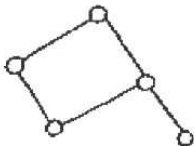
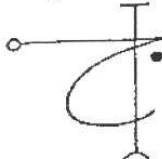
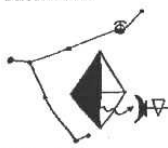
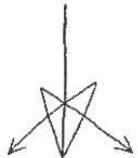
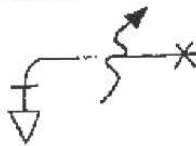
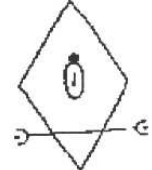
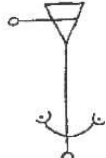
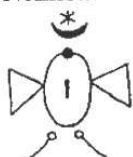
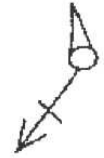
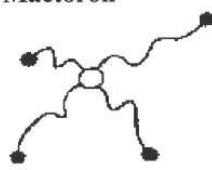
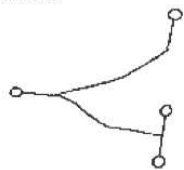
¹ Luna.

² Hidden Pathway.

³ Hidden Pathway.

⁴ Hidden Pathway.

Sigils

Noctulius 	Ga wath am 	Velpecula 
Nythra 	Binan ath 	Kthunae 
Shugara 	Lidagon 	Atazoth 
Satanas 	Abatu 	Vindex 
Asooth 	Karu samsu 	Davcina 
Azanigin 	Nemicu 	Sauroctonos 
Nekalah 	Mactoron 	Naos 

The Major Arcana

Spheres	Numbers	Tarot Cards	Dark Gods
Moon sphere:			
	XVIII	Moon	Shugara
	XV	Deofel	Noctulius
	XIII	Death	Nythra
Mercury sphere:			
	0	Physis	Ga Wath Am
	VIII	Change	Nekalah
	XVI	War	Abatu
Venus sphere:			
	VI	Lovers	Karu Samsu
	XIV	Hel	Aosoth
	XVII	Star	Nemicu
Sun sphere:			
	VII	Azoth	Satanas
	XII	Opfer	Vindex
	V	Master	Atazoth
Mars sphere:			
	I	Magickian	Binan Ath
	IV	Lord of Earth	Kthunae
	IX	Hermit	Sauroctonos
Jupiter sphere:			
	XI	Desire	Lidagon
	III	Mistress of Earth	Davcina
	II	High Priestess	Mactoron
Saturn sphere:			
	X	Wyrd	Azanigin
	XIX	Sun	Velpecula
	XX	Aeon	Naos

Dark Pathways I

The spheres of the Septenary may be said to be the Nexus between causal and acausal (or 'Being' and 'non-being') and the paths linking the spheres may be regarded from a magickal point of view as zones of energy. This energy is according to tradition symbolised in an archetypal way since it is through such symbolism that control of the energy is possible.

The tables below give details of this symbolism, the chants/vibration appropriate to a specific symbol, and the sigils associated with a particular form of energy. These sigils aid visualisation. A particular form is invoked to enable the individual to experience the type of consciousness/feeling associated with it, and all invocations should be for a specific desire appropriate to the form invoked – for instance, Shugara should be invoked for a destructive working. By their nature, these forces are 'dark' – that is, they represent the energies of the darker/shadow aspects of every individual, and their invocation is a means of conscious integration. To use the dark pathways as internal magick, all twenty-one paths should be used – invoking the appropriate form.

To invoke, set aside an area as a Temple or use an isolated outdoor location. The best time for working is after sunset or before dawn. Begin the invocation by vibrating the appropriate name nine times – if a chant is involved (as for example in Atazoth) then this should if possible be chanted as described. If you cannot for any reason do this, then the name may be vibrated, nine times followed by a short pause and a further four vibrations.

If a specific key is prescribed for a vibration try and vibrate accordingly, but if this is not possible for any reason, vibrate twice more.

You may if you wish before beginning the invocation, take a 'ritual' bath (*changing into robes should you so desire to thus enhance the working*) – perfuming this bath with equal proportions of the oils of the planets which the path connects.

After the vibrations/chant, begin a slow circular dance – the direction of which is not important – which gradually increases in speed and which gradually spirals inwards. As you dance shout or vibrate with as much force as possible the name of the entity you are invoking.

Continue until dizziness or exhaustion draws you to fall to the ground then vibrate with all the energy you possess the appropriate energy – to aid this vibration try and project your voice:

- (a) If you are working outdoors: to the horizon itself;
- (b) If working indoors: so that the room/Temple resonates with the power of your voice.

After this say: 'Come (*here name the entity*) to me! And bring me my desire!' Briefly visualise your desire, and verbalise it using a short phrase (*such as 'N.N. shall*

die!). Then begin a slow circular dance in the opposite direction of the one before, laughing while you dance and saying: **‘I am the power, I am the glory, I am a god!’** Cease your dance, sit on the ground/floor and breathe deeply for several minutes. Allow your mind to fill with images and feelings as it will, but do not move. Gradually let yourself then become relaxed and when relaxed rise, bow once to the North, say **‘It is completed’** and depart from the Temple or area of the working. As soon as possible write an account of what you felt following the second dance.

For best results, seven days before every working reduce your food and sleep, aiming to reach a minimum on the day chosen for the working. During the period no meat should be eaten and every night before sleep concentrate for about a quarter of one hour on the appropriate sigil, slowing saying (***not chanting or vibrating***) the name of the entity. Burn incense (combined from the planets as above). This method means only one working per week can be undertaken – which is ideal.

Try and link your feelings during the working with the appropriate Tarot image.

When no type of desire for a particular path is indicated in Table II deduce the appropriate desire for a working from the associated Tarot image: concentrate on the image for some time and allow the associations to grow naturally in your mind.

Dark Pathways II

Requirements:

Black Robe Quartz crystal

Sinister Tarot Atu.

Decide upon a mode of dress. Usually this will be one of three: Black robe, naked, or dressed in black.

Arriving at the area near or after sunset, prepare your clothing and set out the implements.

Chant the respective sphere chant facing East and holding the crystal at chest height.

Now vibrate the Sacred Word nine times. If a chant is required then chant this instead, but if this is not known then vibrate the name nine times then another four times.

Place the crystal in a secure position and begin the slow dance, the direction of which you may decide yourself (usually Deosil for lighter spheres and Widdershin for darker spheres, i.e. Mars and Jupiter would be Widdershins).

Speed the dance up faster and faster until you fall to the ground.

Now vibrate or shout the name as strongly as possible.

After a moment, visualise the Tarot image, do not attempt to control or direct the visions though, let them come and go as they do.

Once the visions pass, stand and then begin a dance in the opposite direction to the original dance. Singing/chanting "I am the Power, I am the Glory, I am a God."

When satisfied, cease your dance. Then face bow to the North saying: "It is completed."

Leave the area of the working.

Additional Notes

Prior to the ritual for seven days meditate upon the sigil of the Dark God to be invoked for at least fifteen minutes each night prior to sleep, quietly repeating its name. If possible follow the recommended Black Fast.

The location of a suitable area for working is also essential. An isolated wood is ideal, though geographical variations may determine alternative locations.

The addition of the Sphere chant at the beginning of the Rite seems to open the Gate to the acausal wider thereby enabling the Dark God/Energy to manifest in a far stronger manner.

Try and use the dance to express the sphere/planet itself. It may be helpful to consider the astronomical/astrological significances of the planet, such as the size, its speed around the Sun and so on. These may give clues to the planets energies and thereby by expressed during the dance itself.

Essentially the Dark Pathways should be experienced by the Initiate him or herself in order for the individual to devise the technique that works best for him/her. However, although the main body of the Ritual should stay essentially the same, it is quite natural that the individual will find variations that work better for him/her, such as the manner of the dance itself for example.

Sinister Tarot – Second Emanation The Court Cards¹

Wands is Mercury,
Pentacles is Moon,
Swords is Sun
And Chalices is Venus.

Magnus of Chalices

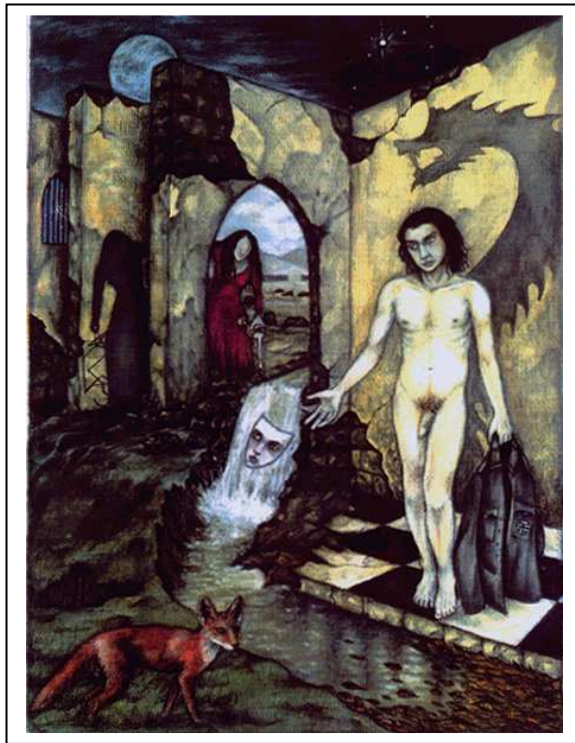


¹ “Court Cards” of the Minor Arcana, unfinished work of Christos Beest. The artist has no intention to finish his work; however, in the book “Naos” he gives us all the details how to draw a Sinister Tarot for ourselves.

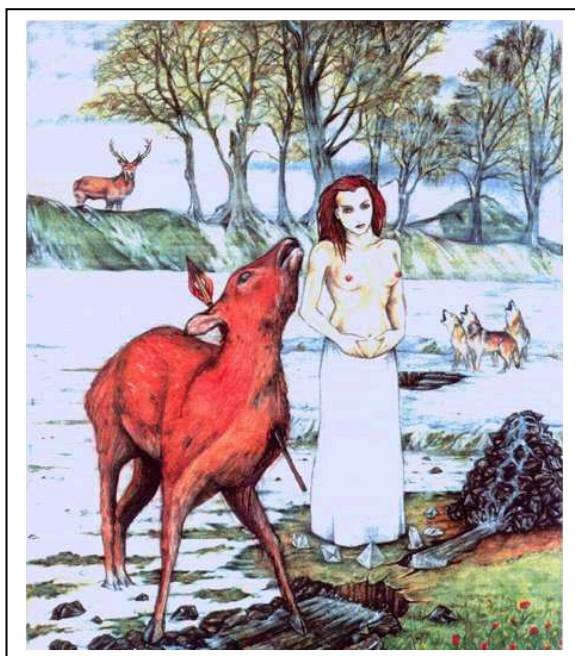
Mousa of Chalices



Warrior of Chalice



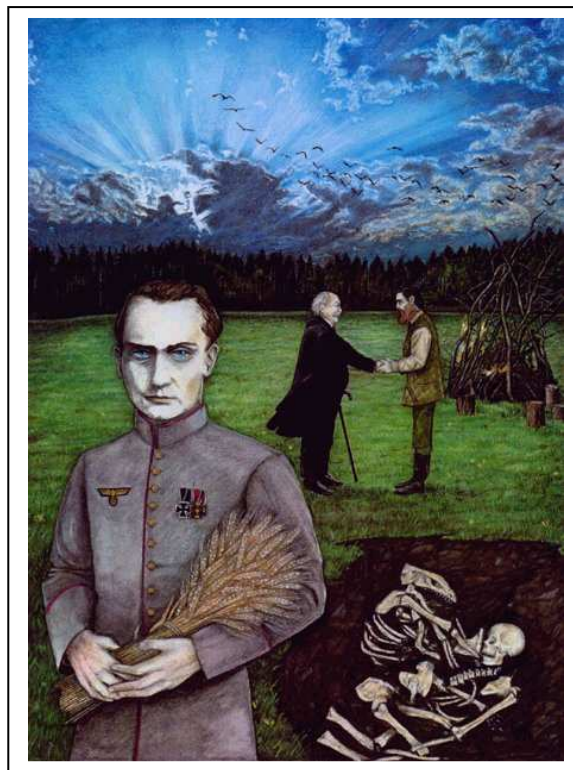
Maiden of Chalice



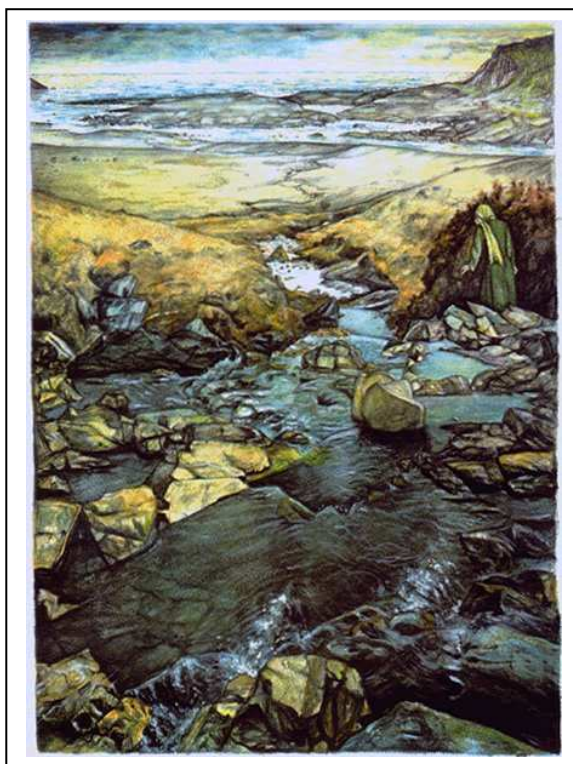
Mousa of Swords



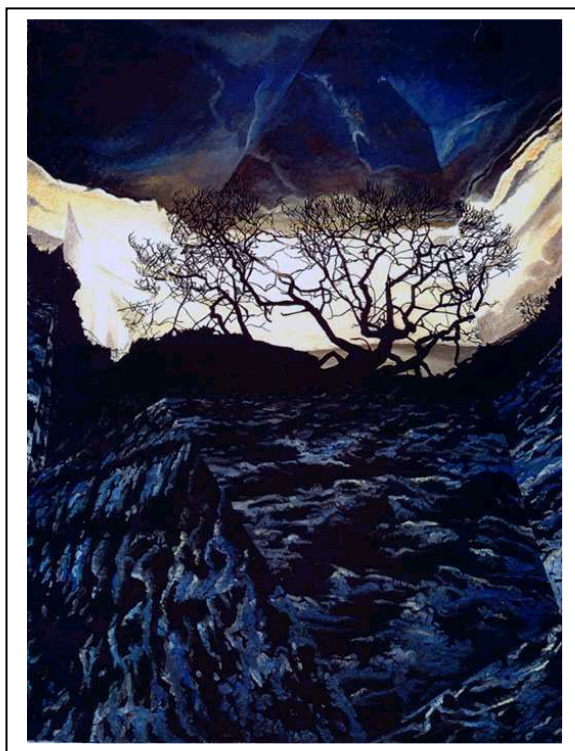
Warrior of Swords



Maiden of Swords



Magnus of Pentacles



Warrior of Pentacles



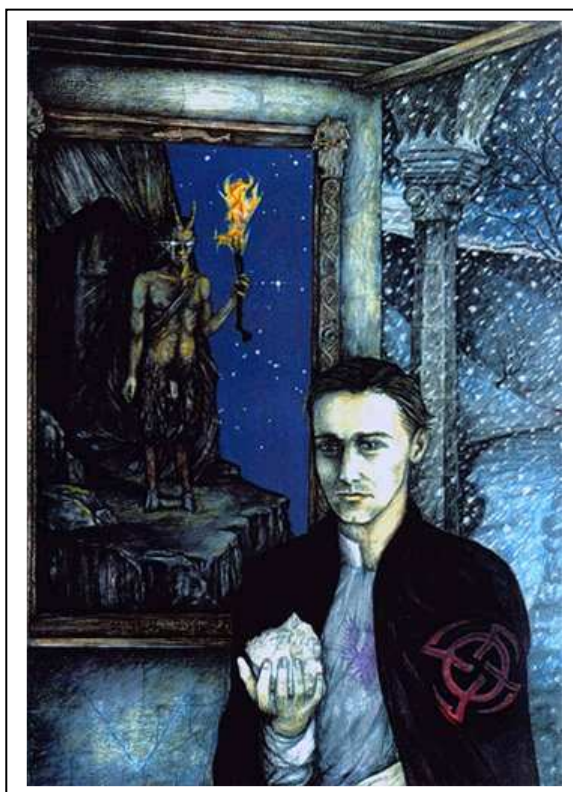
Maiden of Pentacles



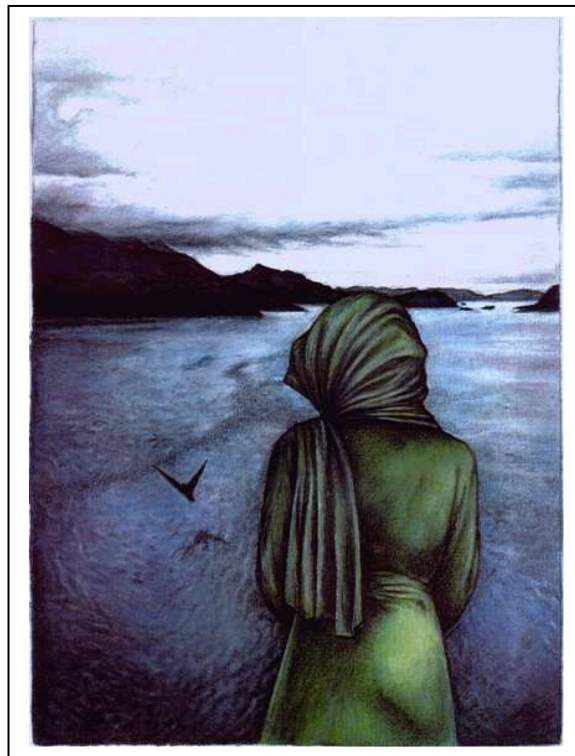
Mousa of Wands



Warrior of Wands



Maiden of Wands



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